

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*"It may be remarked that some men who use spirituous liquors and tobacco are healthy, but I argue that they would be much more healthy if they did not use them, and then they are entitled to the blessings promised to those who observe the advice given in the 'Word of Wisdom.'"*—BRIGHAM YOUNG.

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THE PRIESTHOOD OF GOD

ELDER ARTHUR WINTER

THE responsibility of this position is overwhelming when one is called upon suddenly and without any previous notice; but in the Church of Jesus Christ of Latter-day Saints, one of the distinguishing features is the willingness and readiness of the members to respond to the call of authority.

The theme of this conference has been the Priesthood of Almighty God. What is the Priesthood? It is simply the authority of God delegated to man. Without it there would be no Church of Jesus Christ of Latter-day Saints. Without it the principles of the Gospel, an exposition of which we have been listening to, would not be operative; for these principles—the principles of faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost—are all brought to us from the Lord through one medium, and that is the holy Priesthood. Without that Priesthood, no one has authority to baptize an individual into the Church of Christ. Without the Priesthood, the remission of sins cannot come unto the repentant sinner by baptism. Without the Priesthood, the Holy Ghost cannot be conferred upon man. So, you will observe that the Priesthood is the key to these blessings which come to members of the Church from our Father in heaven. It unlocks the door to the blessings that are in store for the faithful; it points the way to salvation and exaltation in the kingdom of God.

It is with us from the cradle to the grave if we are faithful and obedient. The child, soon after it is born, is presented to the

Elders of the Church. What for? To receive a blessing and a name. By what authority? By the authority of the holy Priesthood. And that blessing follows it through life, because it has come from the Lord through His duly authorized servant. What a joy it is to the mother to bring her child to the Elders of the Church, and what happiness it gives her to see the child receive a blessing under the hands of those who bear the Priesthood; and she has faith and confidence in that blessing.

Then, when the child becomes a little older, reaching the years of accountability in the sight of God, it becomes ready for baptism. How does it receive that blessing? Through the operation of the holy Priesthood. Without it no boy nor girl could receive baptism and become a member of the Church of Christ. The authority of God must function.

And then, when the young man and maiden are ready to plight their troth at the altar, they are privileged to enter into the holy temple to be sealed for time and for eternity. By what authority? By the authority of the holy Priesthood. That alone can sanctify and make valid a marriage for time and for all eternity. This is the wonderful blessing that comes to members of the Church who are worthy to enter into the temples of God.

#### A PRIESTHOOD DEMOCRACY

And so throughout life. Every sacrament and ordinance in the Church comes to us through the Priesthood. These blessings are ours because the holy Priesthood has been restored to the earth in this dispensation and conferred upon man. Nor has it been bestowed upon just a few men, so that they may rule and reign in the Church of Christ. Not so. This Church is the most democratic church there is in the world. The Priesthood is given to all men who are worthy. It is given to young men, and even to boys, if they are worthy and lead clean lives. And it is a source of strength to them in their lives. It helps to build their characters; it restrains them from evil and aids in making them strong and fearless for the right, virtuous and honest, and of good report. Being thus given to practically all the male members of the Church, there is no opportunity here for all power and authority being vested in a few. There is no ecclesiastical aristocracy in this Church; but there is a priesthood democracy. Every worthy man has power and authority from God to act in his place and calling. And when he respects the Priesthood, he respects the authority which he himself holds. He respects it in himself, and likewise in all the members of the Church upon whom it has been conferred. When a man respects his presiding officer, it is because of the Priesthood which he holds. By virtue of that Priesthood he is called to preside in a certain office in the Church, and we respect that man's authority. We do not worship the man; we respect and honour him because he

is exercising the authority of the Lord here upon the earth, in his place and calling. And that is what the Priesthood means to us.

#### A PRECIOUS GIFT

It is our duty to honour the Priesthood and to magnify it. It should be a pleasure as well as a duty, because it comes from the Lord. It is the gift that we have received from Him, and no one can confer it except by His authority. It is a most precious gift. It is vitalized by another gift that Brother McConkie has been speaking of—the gift of the Holy Ghost. Without the gift of the Holy Ghost, we cannot exercise this Priesthood properly, or in righteousness and power. There would be no power in the Priesthood if it were not vitalized and directed by the inspiration of the Holy Ghost.

I rejoice in the blessings that have come to us through the operation of the Priesthood of Almighty God; yet I sometimes wonder whether we appreciate it as we ought to do, whether we are striving to magnify it as it should be magnified. True, we are humble instruments in the hands of the Lord. Many of us have received very little education in the learning of the world; we are not blessed with excellency in speech nor in the wisdom of men; but in our weakness, in our feebleness and meekness, the Lord has seen fit to confer upon us this authority; and if we exercise it in humility and in righteousness, He will magnify us and help us to perform the work that is required at our hands.

#### TO DECLARE THE GOSPEL

The Lord has not required us to do some things. He has not required us to teach the philosophies of men nor to specialize in the theories of the world. There are men outside the Church who can do that far better than we can. But the Lord has given the Latter-day Saints a mission to declare the Gospel of Jesus Christ, as it has been restored to the earth in this dispensation, and He has given us the spirit of that mission. In the spirit of that mission, we can go forth and declare the truth, and the truth cannot be confounded.

I do not think I ought to speak longer. It is a wonderful theme that we have been considering during this conference. It means so much to the Latter-day Saints. It means so much to the world. It means salvation and exaltation to all who believe and accept the truth.

May the Lord help us to magnify this Priesthood, that our exercise of it may be above reproach, and that in our lives we may be worthy exemplars of the principles of the Gospel, which we all believe in, I pray in the name of Jesus Christ. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, November 30th, 1930, at the quarterly conference of the Ensign Stake.

## MOTHER

ELDER CHARLES JOSIE, CZECHO-SLOVAK MISSION

"ALL that I am and all that I hope to be, I owe to my angel mother," was spoken by great men such as Napoleon and Lincoln. This statement is not great just because these men said it, but the truth lies in its own words.

Many have written upon this subject and given their testimonies to its truth. I claim no great earthly honours; I boast of no power nor money; but yet I have something within me, or about me, that makes me believe in those few words. I will tell you a story and let you be the judge.

In the latter half of the nineteenth century, on the European Continent, in a small village of Hungary, lived a mother with three children—one boy and two girls. Through some misfortune after her husband's death, the relatives of her husband plotted and succeeded in taking away nearly all of the estate that should have been hers. Nevertheless, with this great obstacle before her, she did her best to so rear her children that God and her friends should be proud of them.

It was a terrible blow to the small family when they had to bid farewell to this honest, well-loved mother and face the cruel world alone. The oldest daughter and the only son married shortly after to satisfy their loneliness. But the youngest daughter, who was then nineteen years of age, would never be contented with the things which were satisfying to her brother and sister. She heard a call from somewhere, but knew not from whence it came. God had made the call and came to her aid. A young Jewess met her and said: "I and my husband are going to America, where there is less oppression than here, and where life is freer and money is more plentiful. Come with us." Here was a way out.

It was a sad parting when she said good-bye to her brother and sister and her many friends, singing a last song with them, and embracing for the last time those with whom she had played and associated from the cradle to womanhood. These she had to leave, realizing she would never see them again.

Many new adventures followed as she sailed over the ocean, passed the inspection of the emigration officials at Ellis Island, in to a new world wherein life moved at a much faster tempo than that of the one she had just left. The new language, customs and other peculiarities kept her on the alert, but gave her that heavy feeling in the heart called home-sickness, which many people have upon entering a strange country. She had that gnawing hunger one gets for home, for friends, and a quiet place to rest known to one by heart.

It is only natural that one seek the companionship of those who

speak the same language, but this young woman found none of the sweet companionship that she had once so abundantly enjoyed. She was now living among a group of people who were struggling for wealth. To her utter disappointment, she married one from such a group, in the state of Pennsylvania, without questioning his past.

The little bride looked into the future and could see nothing but strife and disappointment. Three boys were born to her and brought her much happiness. Although the father was not of the same religious faith as she, he did not object to her raising them in the church of which she was a faithful member.

The children grew rapidly. But something must be done to give them a better environment. It was then that the true character of the husband was revealed to the young woman. It resulted in a separation, and only by grace did he give her enough money with which to return to her homeland and the ones she had loved, yearned and cried for through four long years.

But God had not deserted her; for as she was making preparations to leave America, a friend said to her: "Come and join us; we are going with some friends to Utah. Conditions are better there, and you will be able to establish a boarding-house and gain a comfortable living for yourself and your children."

She again commenced a long journey to a place that was condemned by many of her friends as a land of "Mormons and misery." But the hope for something better led her on. She seemed much more satisfied in her new home and environment. She married a respectable man, a fellow-countryman. She continued the religious training of her children in the only church she had known. Although she had been in America for several years, she could not comprehend the English language. But her hopes were in her children who, she felt, must be taught as other American children are taught, and therefore she placed them in the elementary schools. Happiness again began to creep into her life.

Then another decision was made by this progressive woman, which looked to some of her friends to be a grave mistake. The government was giving land away on an Indian reservation for home-steading, and from somewhere came a call to her to go out there and build up something for the future. She persuaded her husband to undertake this move, although it was against his wishes. So, in an old covered wagon and in the coldest part of the winter, she commenced another journey, bidding her friends farewell, to go out where few men ever trod, risking her life for something she did not quite understand.

O, the hardships, the worry, the work and the struggle for a living that only a pioneer can tell! The little school-house was far from her home, and many dangers lurked along the way. Many were the tears she shed when bidding her small boys good-

bye every morning as they made their way to school in their rough, home-made clothes, sometimes trudging through deep snow. How happy she would be to greet them as they returned cold and hungry in the evening! How she worked to give her children a little something for Christmas; for nice presents were scarce and hard to get out there in that lonely place. But she never failed to make them happy.

The newly made friends of this wonderful woman did not question her regarding religious matters, believing that she was of the same faith as they. Thus, she was invited to attend some of the social gatherings held by those hardy pioneers under adverse and humble conditions. It was difficult for her to remain at home alone when her neighbours were miles away; so she thought it would be proper to attend some of their meetings. In an old buck-board wagon, she made her way over the roads which were barely trails, through sage-brush and over rocks, to the little log-lut—that still stands—in Boneta, Utah. She was late for the meeting, but the air vibrated with songs of praise to God. The testimonies she heard, strange to her ears, sank into her very soul. God seemed to whisper something to her which gave her the feeling and knowledge that the call which had taken her over thousands of miles was real, and was about to bring fruits.

Life began to move lightly for her. Ward teachers called on her every month, and she and her children would kneel with them as they asked the Lord's blessings to be upon her and her family. She felt that these men prayed with an honest heart to a God they seemed to understand. She joined in their church programs, and there came to her a feeling of happiness she had not felt since she left her loved ones across the sea. She knew she was among people who were more than friends.

Years went by; she met happiness and sorrow with a smile. Her boys had grown to manhood, and new conditions had to be met. In a quiet conference with the family, which had now increased to five, the question of baptism was settled, and in due time the whole family received that ordinance under the hands of the Lord's authorized servants.

The Church grew to be a part of her as it did with some of her sons. But God gave her the test when He took one of her sons—a fine, pure and clean young man—to complete something more important elsewhere. Yes, it was with tears and great sorrow that she saw his body go down into its resting place; but she knew she had given a worthy son to the Lord. There was comfort in her assurance that she would meet him again to continue their love in that great beyond.

O, how selfish she was as her sons began to select their life's companions. She wanted them to be with her always. But life is real, and God's law must be fulfilled. The two oldest sons found their mates and commenced that struggle in life that

millions of others had taken. One of the marriages was performed in the Lord's holy temple. Only two of her boys were left. Must they also go? Was her life's work in vain?

It was at this time that a call came from the First Presidency of the Church, asking one of her sons to go and labour as a missionary in a land not far from her childhood home. Did she refuse? You may know a mother's heart. Here again she bade a happy, yet sad good-bye to her son as he left for his long journey over the same trail which she had traveled thirty years before.

Friends, that is my story. I am the son who bade that mother a sad good-bye. And as I sped over the ocean and looked upon its dark water, I knew that God lives and had guided my mother to a place where she might hear the glad message of salvation, and that He had called her son to carry the same message back to her people. "God moves in a mysterious way, . . ."

What a sacrifice she had made; what a strain she had gone through! As I look back into the years and hear the words of the old song, "There is a mother waiting for you at home sweet home," I see only happiness crowned with love from one who has given all that could be given to make good citizens and children of God. When I hear the old song, "Over her grave in the open twilight, my eyes would moisten with tears, and the lessons I learned on my mother's knee . . .," I dread the time to come when God shall claim His own and leave someone with only a happy memory.

As I sit in my room in Czechoslovakia writing this, the past comes back like the thoughts of a drowning man, and I see the unhappy hours I have caused those who have made such great sacrifices for me. O, if we could only turn back the leaves of time!

## THE FRUITS OF "MORMONISM" EXPLAINED

ON the evening of December 15th, 1930, in response to an invitation by the Secretary of the Toc H Club, President A. William Lund addressed the members of the Handsworth Branch of that club on the subject, "The Fruits of Mormonism." Much interest was shown in the discourse, and surprise was expressed at the figures quoted on the longevity of the "Mormon" people, the large percentage of literacy, the low divorce rate, the high birth rate, the comparative figures showing the low percentage of deaths among the Latter-day Saints from tuberculosis and cancer, and other figures showing the general high standard of morality and living among the members of the Church. Especially was interest shown at the large percentage of Latter-day Saints who own their own homes. After the talk, more than an hour was spent by President Lund in answering the questions of the club members. A hearty invitation was extended him to meet with them again.

THURSDAY, JANUARY 8, 1931

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EDITORIAL

THE "MORMON" MISSIONARY

THE "Mormon" missionary has spread the knowledge of the restored Gospel over the earth. His efforts have brought hundreds of thousands into the Church of Christ. He must be remembered with grateful appreciation whenever the glorious progress of the Latter-day Saints is celebrated. He has earned his mead of praise.

The "Mormon" missionary is unique among those who go out to battle for a cause. He is untrained, according to man-made standards, for the work he is to do. He comes out from his daily labours, on the farm, in the shop, in the university, from any and every honourable pursuit of man, learned and unlearned, wealthy and poor, to serve in the mission field, to teach that which he believes to be true, in the language and with the means that God has given him. His only weapon and his only defense is truth—but that makes him invincible.

Material reward does not induce the "Mormon" missionary to go into the mission field; for he receives no remuneration for his service, and must provide at his own expense for his support while in the mission field. When his work is done, he returns to his daily tasks, his honest toil, to earn his living as before; poorer, perhaps in this world's goods, but with the full reward of the inward satisfaction that comes to all who sacrifice for their convictions, and who feel that they serve the Lord. That is true wealth. Giving is the way to receiving. Therefore, he is ready if required to go into the field again.

In the history of mankind there is no parallel to this missionary system. Untrained men have frequently spoken for righteousness, and others have sacrificed for their convictions; but there is no record of a whole people, who for a century, without diminution of zeal, as a body and continuously, have given such service. The time and money given by the Latter-day Saints in missionary labours reach tremendously great sums. The sacrifices of fathers, mothers, wives, brothers and sisters, to make the mission of a loved one possible, form a noble and beautifully tender chapter in the history of humanity.

The "Mormon" missionary is easily recognized. He is clean in spirit and action. His devotion to duty is unflagging. In public or private, he is true to the principles he teaches. In every land, to every person, he preaches the same doctrine.



Modestly he moves among people, offering the truth that he cherishes. He uses every honourable means to advance the Gospel cause, whether tracting, preaching in churches or on the streets, conversing or writing. Courageously, he meets rebuffs and persecution, with love in his heart even for those who are unkind—for they do not understand.

The "Mormon" missionary is not perfect, for he is human, but he teaches the perfect doctrine of truth, which, if accepted, will advance mankind toward perfection. Because of human weakness, he may in rare cases fall short in virtue and truth; then he is returned to his home, there to repent and make a new start toward righteous living.

The force that impels the "Mormon" missionary to make the sacrifice represented by this vast unequalled missionary system is his sincere belief, his knowledge, that his message is the priceless gift of undoubted truth, God-made, intended for all and not for a favoured few; and that his message has the power, if used, to enrich mankind beyond measure in daily happiness on earth and in the life hereafter. Moreover, he is convinced that to help his fellowmen, unselfishly, to find and tread the path to daily happiness, is a religious obligation, which will yield him unbounded joy. Truth must be shared, else it dies.

Those of unprejudiced minds, who know the "Mormon" missionary, love him for his kindness, devotion, sincerity, and, above all, for his diligent spreading of the truth that he has in his keeping. His training, appearance and gifts are forgotten in the beauty of his humble unselfishness and the glory of his message.

The "Mormon" missionary is three thousand strong, labouring, teaching, preaching, under every sun. As his two or three year term of service expires, others will take his place. Thus the eternal fire of truth, upon the altar of sacrifice, will ever be before the eyes of men.

God bless the "Mormon" missionary!—W.

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## PSYCHOLOGY AND THE PRIMARY TEACHER

L. SHORTLE, PRESIDENT OF THE PLYMOUTH BRANCH

IT IS with great joy that I read in the special Primary issues of the *Millennial Star* of the endeavours and success in some of the districts of the British Mission with regard to Primary education. May I draw from my small store of knowledge and experience, and perhaps bring to your minds a few suggestions to aid in the growth and scientific development of this wonderful organization?

Many do not realize how much depends upon the teacher, upon

his personality, his methods of presenting truths to young minds, and above all, his own scientific knowledge of his specific art. The old idea, too often held, that a teacher may present his lessons to his class by reading a lesson in advance, is now dying under the march of scientific research. Teachers must prepare themselves. We do realize that some people are born teachers and psychologists—others have it thrust upon them; but the average person of intelligence requires scientific training.

May I suggest that the following books be consulted, which may be obtained from your public libraries, and which I have found very useful and of a not-too-technical nature :

Macdougall, W.	<i>Outline of Psychology.</i>
Macdougall, W.	<i>Character and the Control of Life.</i>
Bruce, H. A.	<i>Psychology and Parenthood.</i>
Sully, J.	<i>Outline of Psychology.</i>
Sully, J.	<i>Teacher's Handbook.</i>
Dexter and Garlinck	<i>Psychology in the Schoolroom.</i>
Waddle, C. W.	<i>Introduction to Child Psychology.</i>
Watson	<i>Care of Infant and Child.</i>

For the teacher :

Kitson	<i>How to Use Your Mind.</i>
Thouless, R. H.	<i>Control of the Mind.</i>
Lawrence, M.	<i>How to Conduct a Sunday School.</i>
Kather, K. D.	<i>Education by Story Telling.</i>
Clarke, E.	<i>Tale That Had No Ending.</i>

The book by Lawrence is very useful for the presentation of lessons. The last two mentioned books, those by Kather and Clarke, are very useful for aid in the art of story telling.

Strive to understand your art; search the minds of authentic psychologists; read, learn, and inwardly digest with a prayerful heart, and you will become like unto the Master, a teacher of men. Study your lessons throughout the week; draw upon your every-day experience; learn more than you require, and remember the psychological truth, "that the mind works in inverse proportion to its attention."

Arrange all your material gathered in usable form, not like a line of bricks, but like a chain, linking it with the previous week and the week after, so that it makes a comprehensive whole. We only understand any message when it is in relation to something we already know. Do not commence your lesson with "bald statements." Most of our knowledge comes to us through touching, hearing, or seeing. To children, it is through the latter faculty that most knowledge is gained.

Children are governed by spontaneous impulses. They have a reasoning vastly different from the adult, and thought is governed by action. The writing of a poem or an essay, and the making of a picture, or a plan, etc., are examples of individual

effort to be encouraged. Children are creative, and their interest is quickened when making and picturing a material concept of a story. Teachers, arm yourselves with blackboards, charts, sand trays, pictures (*Pictorial Education*—monthly), and also enlist the aid of the scholars in procuring interesting objects which will illustrate the lessons, such as leaves, pine cones, peculiarly marked pebbles, model water-jars, model camels, etc., which can all be used in some instance to illustrate a lesson.

The sand tray, mentioned above, with moulder's sand, which is clean and pleasant to handle, will be found very useful in teaching young children. The children will delight in tracing upon the sand the physical neighbourhood of a story. Use your blackboard for maps, plain outline drawings—nothing elaborate, but be able to draw as you talk. The illustrations must be used sparingly; do not give illustrations just for the sake of illustration. But make them "drive home" the central truth of the story. It is better to teach one truth in twenty different ways in one day than to try to install twenty truths at one time.

Study your children, their minds, their characters, and the work will become a pleasure. May greater success be yours.

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## PLURAL MARRIAGE IN UTAH BEFORE 1890

ELDER JOSEPH FIELDING SMITH, CHURCH HISTORIAN

(DURING the time of the "Crusade" against the Church, and while the law against plural marriage was being contested by the Church, and when the citizens of Utah were seeking for admission into the Union, an investigation was made which resulted in the statement that not to exceed two per cent. of the population of Utah had at any time entered into the practice of plural marriage. The Church employed skilful lawyers to defend her cause and present her case before the government, and the information placed in their hands indicated that to be the fact.

On this fact, I wish to quote the words of Hon. Jeremiah M. Wilson in his testimony before the Committee on Territories of the United States Senate, January 19th-22nd, 1889:

In respect of this (Polygamy in Utah), I have to say, first, that there is no law in Utah that sanctions polygamy and never has been.

Now, of course, in making this statement, I am not referring to ingenious constructions or discussions that have been indulged in by learned men like my brother Baskin, but I say this: There has never been a statute law that sanctioned polygamy in Utah.

That it has existed there and does exist there in fact (to what extent I will presently consider), I do not deny. Nor do I deny that it has recognition in the tenets of the "Mormon" Church as a church organization; but in dealing with this objection, I submit that you are to look at the institution now, and not what it was fifty, thirty, or ten years ago.

During the last session of Congress, my friend Mr. Richards (F.S.R.), in an argument he made before the Senate Committee on Territories (which I hope you will all read), stated that not more than one per cent. of the present population of Utah ever were in polygamy; that not over two per cent. of the present "Mormon" population ever were in polygamy.

In an argument I made at the same hearing (which I can hardly hope to have you read, although it is here at your service), I stated after the best investigation I could make, that not two per cent. of the "Mormon" population were polygamous. That statement was made a year ago and has not yet been denied. It has not been denied in this hearing. I remember very well that the fact in that particular was a very great surprise to me after all that I had heard. Now I re-affirm that statement. And although I have heard some general assertions made here, I say the accuracy of that statement has never been seriously challenged except in a general way, out in the air.)

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### QUESTIONS FROM THE FIELD

*What was the highest proportion of members of the Church who at any time practiced plural marriage?*

Plural marriage was forbidden in 1890. Any member who contracts such a marriage does so without the sanction of the Church and is excommunicated from the Church.

Before 1890, there were never more than two per cent., that is two in one hundred of the Church membership, who had entered into plural marriage. The proportion must have been somewhat lower.

This is made clear from information kindly supplied by Elder Joseph Fielding Smith, Church Historian, and which is printed elsewhere in this issue.

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### INTER-DISTRICT CONTESTS

IN THE *Millennial Star* for December 11th, 1930, a contest between the Mutual Improvement Associations of the Leeds and Sheffield Districts of the British Mission was reported under the title, "First Inter-District M. I. A. Contest in Europe." The article reports that as far as records show, this contest which was held on November 15th, 1930, was the first of its kind in Europe.

However, the following advice has recently been received from President Tadge of the Swiss-German Mission :

I am not certain whether any inter-district contests were held prior to 1929, but in the spring of that year, the three Swiss districts, Berne, Basle and Zurich, of the Swiss-German Mission, came together in Zurich for the purpose of friendly competition in the fields of music, public-speaking and re-told story. Special railroad rates enabled hundreds of members and friends to be present and take part in, or witness the competition.

It is with pleasure that we record such contests in other missions of Europe, but as this particular contest in Zurich was not before made known to the *Millennial Star* office, it was not reported in the *Star*.

We ask the other missions of this European group to report earlier inter-district contests, if any took place, as it will be of great interest to readers of the *Millennial Star* as well as of historical value.

### FROM THE MISSION FIELD

**Branch Conferences:** Of the Hexham Branch, Newcastle District, held on December 7th. The many friends attending provided appropriate programs for both sessions. "The Articles of Faith" was the theme given by the Sunday School children in the first meeting, and was the central thought of the evening meeting. President Earl B. Cragun, and Elders Wayne H. Nielson and Russell R. Phillips were present.



#### MISSIONARIES ATTENDING CZECHO-SLOVAK MISSION FALL CONFERENCE

SITTING, left to right: Elders T. R. Holt, Charles Josie, Alvin Carlson (released), President Arthur Gaeth, Elders Joseph Hart, Willis Hayward and Wallace Toronto. Standing: Elders Ivan Zundel, Paul Tolton, Franklin Bradshaw, Victor Olson, Joseph Toronto, Dresden Miller, William Rigby and Heber Hanson.

Of the West Hartlepool Branch, Newcastle District, held on December 14th. The Sunday School members beautifully portrayed the first principles of the Gospel at the first session. Local brethren and missionaries spoke on this same subject at the evening meeting. Attending were President Earl B. Cragun, and Elders Colin M. Edward, Clarence H. Taylor and Clarence A. England. Over fifty persons were present at each meeting.

Of the Shildon Branch, Newcastle District, held on November 30th. During the afternoon meeting, speeches were given by Sunday School members on the articles of faith, which also served as the theme at the evening session. Attending were President Earl B. Cragun, and Elders Clarence H. Taylor and Harold E. Dean.

Of the Hyde Branch, Manchester District, held on November 30th. Well given talks on the Articles of Faith were enjoyed by the forty-five people attending. Sunday School conference was held in the afternoon under the direction of B. C. Steele, District Supervisor. The following were present: President and Sister John Cummard, Jr., and Elders Eldon C. Ririe and T. Byron Jones.

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**Doings in the Districts:** *Birmingham*—One person was baptized by President Kenneth C. Chatwin at a baptismal service held on Sunday, December 21st, at the Handsworth Chapel, and was confirmed by local Elder Fredrick Webb.

On December 22nd, the Bee-Hive girls of the Handsworth Branch gave a pleasant Christmas party. Appropriate songs and games completed the program, after which refreshments were served.

*Bristol*—A lively group of members and friends of the Bristol Branch enjoyed an evening of games and singing, followed by light refreshments, on Saturday, November 29th.

Five persons were baptized in the Handsworth, Birmingham Chapel, on Sunday, December 21st, by President David H. Huish and Elder William T. Knapton. They were confirmed the same day by President A. William Lund, President David H. Huish, and Elders William T. Knapton, Wesley D. Amott and Ivan E. Lauper.

*Hull*—Considerable talent was displayed at the District social held at the Metropole Hall, Hull, on November 29th. All thoroughly enjoyed a series of lively games that followed.

*Leeds*—A very enjoyable evening was spent on December 6th by the members of the Halifax Branch at a social sponsored by the M. I. A. A delightful program was furnished by the Bradford Branch Bee-Hive girls.

The Relief Society of the Leeds Branch gave a splendid concert and social on Saturday, December 13th. A large group of members of the Church and their friends gathered to enjoy one of the most successful programs of the year.

*Liverpool*—The Preston Branch held a clever and original concert on Saturday, November 22nd. The proceeds were turned over to a fund intended for a Boy Scout organization.

On November 22nd, the Blackburn Branch Sunday School held a very successful social. The program, which included a short play, was unusually well presented.

On December 3rd, two persons were baptized by Elder Leon Whiting at a baptismal service held at Durham House, Liverpool. They were confirmed by Elders Lewis A. Phelps and Noel T. Stoddard.

The Sunday School of the Preston Branch rendered a delightful evening's entertainment on December 6th. The hall was decorated with Christmas furnishings. The program included two short plays and several numbers given by members and their friends.

At the Blackburn Branch, on December 13th, the M. I. A. furnished a

delightful program. The proceeds are to be used in purchasing new hymn books.

*London*—A large gathering of the Saints and their friends of the four branches of the Church located in London proper assembled in the largest room of the Cooperative Hall on November 30th to enjoy an address given by Brother Harry Russell. Brother Russell gave a very instructive and inspirational talk upon genealogical work, after which Sister Russell bore her testimony. Approximately one hundred and thirty people were delighted with the evening's instruction.

*Manchester*—In the Bury Branch, on November 29th, a dramatic night was given by and for the benefit of the recently organized Primary Association. The program showed progress and raised funds for the Association.

At the Manchester District union meeting, held on December 6th, a contest among the M. I. A. organizations of the District took place. Competitions in presenting Christmas plays, in group carol singing, and talks on the life of Christ constituted the program. The numbers were well given and showed considerable talent. The Hyde Branch won the contest by a small margin of points.

*Scottish*—On November 30th, the Airdrie Branch of the Scottish District was organized by President William M. Faulds. A large attendance was noted at the meeting, and a prosperous future is in sight for the Saints at Airdrie. The many friends and members who have been attending the meetings are enjoying the work and the association with one another.

At the Carlisle Branch, on November 30th, a conjoint Relief Society and M. I. A. conference was held. Considerable instruction was derived from the talks given by Brother Albert Cook and the District Auxiliary Supervisors who attended. A very good attendance was noted, and a wonderful spirit of harmony prevailed.

On Tuesday, December 23rd, a Christmas social was held in the Edinburgh Branch. Games were played, and light refreshments were served to a large gathering, many of whom were non-members of the Church.

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## DEATHS

*BARWICK*—Sister Lily Brown Barwick, wife of James Thomas Barwick, who had been actively engaged in the M. I. A. of the Rochdale Branch, Manchester District, passed away on December 8th at the age of twenty-three years. Three days previous, she had given birth to a fine baby boy. Burial was made in the Rochdale Cemetery, the grave being dedicated by President John Cummard, Jr. A memorial service was held in the Branch chapel on Sunday evening, December 14th, attended by her loved ones and many of her friends.

*BRÖOKER*—Brother Adolphus William Brooker, of the Bradford Branch, Leeds District, passed away on November 24th, at the age of sixty-six years. Funeral services were conducted by President Bernard P. Brockbank on November 27th, one service being at the home of the deceased, and another short service at the Schol Moor Cemetery Chapel. Elder E. Arnold Goff dedicated the grave.

McCOURT—Thomas McCourt, the husband of Sister Christine B. McCourt, who is a faithful member of the Edinburgh Branch, Scottish District, passed away on Sunday, December 21st. Funeral services were held on Wednesday, December 24th. President William M. Faulds spoke, and Elder O. Sherwin Webb dedicated the grave.

WAUGH—Sister Hannah Waugh, of the Bradford Branch, Leeds District, passed away on November 20th, at the age of eighty-one years. Funeral services were conducted on November 22nd. The grave was dedicated by President Bernard P. Brockbank.

## DAWNING

(Winning poem in the Leeds-Sheffield Inter-District M. I. A. Contest.)

THERE'S a gladness in the dawning where the mountain valleys spread  
And a hope of sweet salvation for the living and the dead.  
There is beauty in the dawnlight of the century begun,  
But there'll be a blaze of glory with the rising of the sun.

There's a kindness of remembrance for the pathway they have trod,  
Who have laid the great foundations and returned unto their God.  
And the faithful are preparing to receive the other sheep,  
Where the lost ones will be coming by the highways of the deep.

Hark! The messengers are calling from the Mountain of the Lord,  
And the harvesters are reaping by the sickle of His word.  
Oh, there'll be a joyous meeting when the grain is gathered in,  
And the wanderers are rescued from the wilderness of sin.

When the Prince of Peace appeareth in His grand majestic way,  
Shall the children of the promise be unready for the day?  
Let us look unto our calling in the century to be,  
And extend the voice of witness in the lands across the sea.

In the gladness of our service on the high progressive way,  
We will build our Zion truly and her purposes display;  
We are marching nearer, nearer to the triumph of the free,  
And we'll make the world perceive it in the century to be.

JAMES R. BARGH, Sheffield District.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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